

The American Friend

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Vol. XV. No. 30



International Peace

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A Pastor's Soliloquy

A Servant of the Community

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ON THE HORIZON OF THE CHRISTIAN CHURCH

PREPARES FOR NATIONAL CONVENTION

Committees are being appointed and preparations made at National Board headquarters of the Y. W. C. A. for the tenth biennial convention of the Young Women's Christian Association of the United States, to be held in Sacramento, California, April 14 to 20, 1928. Convention plans have been delayed until the present time pending the final decision of the National Board upon the dates and places of the 1928 meeting. Sacramento, it is announced, has met all requirements of the Association and has extended an invitation for the convention. The Pacific Coast was decided upon for the next convention because New York in the East, was host to the 1924 convention and Milwaukee, in the middle west had the 1926 meeting. Mrs. John M. Hanna, president of the Young Women's Christian Associations of the United States will call the convention at 9:30 on Saturday morning, April 14 in the New Sacramento Auditorium. An attendance of about 2,000 women from all sections of the country is expected. Women and girls from many walks of life, occupations and professions will be delegates. They will represent Y. W. C. A. members in the United States.

FEDERAL CENSUS OF AGRICULTURE FIGURES

The federal Census of Agriculture is now being taken every five years, and the complete 1925 figures are being made public. They reflect in a striking manner some of the trends of agriculture and farm population. The total population resident on farms decreased from 31,614,269 in 1920 to 28,981,693 in 1925. The Bureau of Agricultural Economics, which makes yearly estimates of the farm population, reports that during 1926 there has been the greatest exodus from farms since 1920. The number of "colored persons," the term used by the census, living on farms decreased almost twice as rapidly as the number of "whites." The value of farm products sold through cooperatives increased from \$721,983,639 for the full year 1919 to \$857,652,166 for the year 1924. If

measured in terms of volume, the figures would show a greater increase, because price levels were considerably lower in 1924 than in 1919. The figures on mortgage indebtedness, gathered only on farms operated by owners, reveal an increase in the interest charge carried by agriculture now, as compared with 1920. The proportion of farms operated by owners having a mortgage indebtedness is practically the same in 1925 as in 1920. The value of mortgaged farms, including lands and buildings, shrank from \$13,775,500,013 in 1920 to 10,790,244,351 in 1925. But the most important consideration is the actual increase in the amount of the mortgage debt which has grown from \$4,003,767,192 to \$4,517,258,689. Expressed differently, the ratio of mortgaged debt to total value in 1920 was 29.1 and in 1925, 41.9. It is probable that interest rates declined slightly during the period, but this factor is not of great significance in alleviating conditions.

ARTISTIC INVASION OF MEXICO WELCOMED

The artistic renaissance of Mexico is drawing so many artists from the United States to that country that current Mexican periodicals refer to their coming as "the new invasion of Mexico." This "invasion" appears to be welcomed. Large numbers of the artist colonies in Santa Fe, New Mexico, and other parts of the southwest, are said to be taking up residence in Mexico for the purpose of studying the artistic possibilities of its native villages. Many artists from the United States go to Mexico City each year to see the famous frescoes of Diego Rivera on the walls of the new Ministry of Education building. Rivera has been called the most important painter of North America. His frescoes depict various phases of native life. The cartoons of Miguel Covarrubias, another Mexican artist, are well known in the United States, where he is a regular contributor to American magazines. The Department of Fine Arts of the Ministry of Education has introduced art as a regular part of the public school curriculum throughout Mexico, with the object of encouraging Mexican children to develop their native artistic ability. The children of the primary schools in the Federal District have for two years published a children's art magazine called Pulgarcito, or "Little Thumb." All of the material and illustrations are furnished by the pupils.

CAMPAIGN OF ANTI-NARCOTIC EDUCATION

Mexico has undertaken a campaign of anti-narcotic education, initiated recently during the Anti-Narcotic Week observed in Mexico City. Prominent physicians cooperated with the federal authorities by giving "street corner" talks wherever a crowd could be gathered, on the dangers of narcotic drugs. Public meetings were held in theaters, schools, and markets, to arouse public interest in stamping out the drug traffic in Mexico. A motion picture film on the dangers of drug addiction, "The Destruction of Humanity," was shown several times during the week. The campaign against drugs is conducted under the joint auspices of the Departments of Education and Industry, the Bureau of Public Health, the Government of the Federal District, the Public Charity Board, and the Newspaper Employees' Union of the Federal District.

INDIAN METHODS STILL IN VOGUE

Here are some of the articles we use and enjoy today which were first made and used by the Indian: The snowshoe, the moccasin, the bark canoe, the conical tepee, used as a model for army tents, and the buckskin clothing used by hunters and explorers. The art of sugar making from the sap of the maple was first taught by the aborigines to the white settlers, and the Indian corn was the forerunner of a large variety of foods used today on our table. Indian women cultivate maize and prepare it for food. Hominy and succotash are their invention and are Indian names. A food compounded of dried meat, melted fat and dried fish and known as pemmican, was used by recent polar explorers.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

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Free to pastors.

FRIENDS MISSION BOARDS

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Setting for World Peace

"If for but a fleeting moment there can be human brotherhood and peace on earth, why not always?"

SUCH is the meaningful question asked by the editor of the New York *Evening Telegram* in a description of the ovation accorded Charles A. Lindbergh by the populace of Paris. In further description of this Atlantic flight, this same editor wrote:

"Never before had the world seemed so good, the brotherhood of man so real and the love of God so personal to each of his children."

If one young man—a mere boy—as an Ambassador of Peace, could work a miracle like that, what might a great nation with a will for real brotherhood not accomplish? Or can it be that this matter-of-fact world has suddenly grown visionary by imagining for a moment only that its dreams of peace have really come true?

What is really happening is that these birds of flight in overnight trips to Europe and Hawaii are bringing to the Nations that sense of neighborliness which makes the whole world kinsmen. The reason why the borderland between the United States and Canada is not the scene of frowning forts and hostile fleets is the daily and almost hourly contacts which each has with the other. It is almost impossible to quarrel with one's neighbor, with whom one has to live, if he acts even half way decently.

The movement for peace must establish the consciousness of world affinity and the greater self interest which each national group has in living amicably with other groups. Military preparedness is the legitimate offspring of that selfish and sinister spirit which has been grafted on to nationalism and which sees a potential enemy in every other national group. It is a spirit that cannot harmonize with the spirit of acclaim that has poured out its very soul in welcome to these messengers of the air in Paris, Brussels, London, Berlin, Vienna, Warsaw, Washington, New York, St. Louis, Honolulu and Ottawa.

After all it is a lack of confidence in men and nations that furnishes the stimulus for war. And confidence falls down in an atmosphere of suspicion. The very arguments for preparedness nurse and give impetus to suspicion, else why preparedness? Men say it is forehandedness. But forehandedness is bound to reveal the fact that war is too costly in treasure and life to make it worth while. What we need is a reign of reason in association with a reign of Christian brotherhood.

The Briand proposal for a perpetual agreement of peace between France and the United States is a logical corollary of that friendly accord begotten by the Lindbergh-Chamberlain-Byrd triumphal flights across the mighty deep. It is the natural expansion of that miracle of international harmony, worked out at Locarno in 1925.

It is a proposition so refreshing and heartening that it should have the insistent support of American public opinion, an opinion that will be so persistent that our government will find no rest until an agreement has actually been consummated.

But why stop at a "Locarno" with France? There are rumors that Japan will welcome a like agreement. And a country like the United States should not wait for all the approaches to be made by other lands. It is time for Uncle Sam to bestir himself and show himself a minister of peace by initiation as well as by receptivity.

It was John in his lonely vigil on Patmos who "saw a new heaven and a new earth." It will be a tragedy if the church fails to see the possibilities of a new earth here and now wherein dwelleth righteousness. The whole world is overdue for a forward march toward peace. Many happenings are furnishing the setting for its achievement. As an avowed messenger of the Prince of Peace what is the church going to do about it? And what of the Society of Friends? Are we content with adopting resolutions and writing epistles?

S. EDGAR NICHOLSON.

New York City,
July 11th, 1927.

Our great obstacle is the coercive and antagonistic State, organized for force, estimating itself in terms of comparative force, dominated by old traditions of force as the guardian of order, claiming supremacy over the human soul, regarding its service as the deciding purpose of life. The challenging of this is in itself a good deed. We desire, on the other hand, a State which shall be a valuable subordinate instrument of human fellowship. The individual may be regarded as an end, but the State never: it is only a means, however important, and even here it will be much modified in the days before us. The experimenting, critical, and faithful individual or group is the hope of progress. Our great task is to set up humanity, deeply and widely interpreted, as our end and test; and for our method to abolish the indiscriminate outrage of military force and to progressively and largely eliminate coercion. We see a vision of a free spiritual commonwealth, seeking the physical and spiritual high quality of its members and finding its satisfaction in playing a serviceable part in the family of men. This society will encourage all spiritual initiative; it will not love compulsion, and it will never attempt it in the deeper things of life. It will wield those weapons of education and conference and comradeship in the tasks of life, weapons which win men's minds from narrowness, perversity, and intolerance, without violating and degrading the free spirit of man.

FRANCIS E. POLLARD.

A Pastor's Soliloquy

BY ONE WHO IS GLAD, YET WISTFUL

"FOR all the people had a mind to work." That is the text for Sunday morning, all right, for I cannot get away from it. Now if I can have a few hours of quiet and concentration I may be able to get started with it. O, there goes that telephone! I hope it is for some other member of the family but I am afraid it won't be. I knew it! Yes, dear, just a minute. Now who?

Hello! Yes. O yes! No. Really? Well! Yes. I should say so! No. Yes. No, I wouldn't either. Isn't it? Yes. Is that so? No. O that's all right. Good-bye.

I'm afraid my good intentions overwhelmed my integrity that time. It was not all right. I wish they could understand my program a little better. Sometimes I wish I had a room like Berg's, with the stairway drawn up after me, as inaccessible as some hostess who is "out." I could prepare "a sermon that is a sermon" then. O well, if wishes were automobiles pedestrians would be extinct.

Fact is, though, this congregation is just about ideal in many ways and they do not leave many things to be wished for. I'm glad that they realize my forenoons must be used for study if I give them anything worth while in the pulpit. When I suggest their confining their telephone calls to the noon hour I'm glad they do it. I'm glad they visit me during the hours which I suggest. I'm glad they don't make a stenographer and errand boy out of me. I thoroughly enjoy those occupations but the work they called me here to do is sure to suffer if my time is frittered away on odds and ends.

I'm glad they seem to have some idea of the real qualifications for the ministry. I have known people who seemed to think that a preacher is just a decently respectable, somewhat effeminate personage with a free tongue and unable to do anything but talk. Most ministers these days are the result of twenty years of schooling and a variety of successful work in other lines.

Thanks be, my folks treat me as a man and teach their youngsters to be as friendly toward me as they are toward other men, instead of passing me on the street as if I were a different species. I'm glad that my folks don't criticize ministers for doing what would be considered perfectly proper for any other Christian to do, that I can laugh out loud without expecting a meeting of the elders, that when my folks do find what they think is just cause for criticism they come to me, and not to their neighbors, about it. Mrs. Grundy doesn't live in a shoe but she has a lot of children who know exactly what to do in some meetings. It is quite a price to pay for a man to lose a pastorate because he has spots on his vest. I hope that if and when my congregation begins to "desire a change" they will give me a chance to correct my failings first. I wish the Society of Friends would drown in the deepest well these oft-repeated invitations "to remain another year." Marvelous suffering, long, if not kind! Beecher said the cause of the prevalence of short pastorates was divine mercy but he did not say whether the mercy was granted the pastor or people. A good many folks need a broader vision of the work of the church than a three hundred sixty-five day period.

I'm glad that these folks let me make my personal contribution to the total good they receive in this community without continually weighing me in the balances with my predecessors, either to their advantage or mine own—justice is not the only blind individual; that they don't use me as an alibi for what they themselves have failed to do; that they realize what an inspiration a little definite word of appreciation can mean, not merely a perfunctory and generalized comment that the sermon was pleasant this morning; that they confide in me and give me opportunities to counsel them, even though I do not value the counsel highly myself. This much discussed idea of a Protestant confessional is getting near a human need.

Happy am I that they don't expect more saintly behavior of my beloved, but no less vigorous, children, than they do of the

descendants of any other peace-loving citizen; that the women folks look at my wife as a human being with social needs similar to their own. Their numerous calls upon her indicate that they have no faith in the common theory that it is twice as far from any given home to the parsonage as it is from the parsonage to that home. I'm glad that I have a congregation of people who have studied longitude and time. By the time they have computed the number of minutes in even a long June day and have divided by the number of calls they expect me to make, besides the numerous other things they expect me to do, they always give me more latitude.

I'm glad that they know how they affect my sermons, how I am lifted by that indescribable atmosphere of an interested and responsive audience; that they realize that well rounded preaching has a variety of sermons appealing to different types of people from Sunday to Sunday, the sinner and the saint, the elder and the younger, though the order of these types does not necessarily have any significance; that they do not spoil my presentation of general principles by continually attempting to discover just what situation I have in mind, whether I am attacking the behavior of the city government or the officials of the farm bureau; that they try to fit each shoe on themselves instead of looking around the auditorium to see whom I may have hit. As Garrison says, it is the hit dog that howls but that is no sign that the right dog was hit.

I appreciate the ideas they have on finances. I wish they could hear my old friend Jack speak: "If they ever give me a pound party they will do it over my dead body." I'm glad they don't expect me to attain a good business reputation in my personal affairs in the community without their paying me regularly, in full, and on time; that they realize the multitudinous financial needs in my work; that they act upon the principle that if I am worth more when other congregations desire my services I am worth more when nothing is said about it.

It is encouraging that they take such pride in their meeting and equipment. As Haggai did, they believe that conditions in the house of God must be improved if they would not tolerate those same conditions at home. I'm glad that I have found people who understand committee work and cooperation, chairman who work at it and actually accomplish something, members who take responsibility, go after new members, welcome strangers, keep me in touch with the sick, and do the things which need to be done; that the idea of church membership, among the young and old, resident and non-resident, is not merely having a name on a church record but is a consecration of personality, time, talents and money to the Kingdom of Christ.

Then I'm glad they know the word initiative. I long ago tired of being the official prod. I'm glad there are so many who think carefully and originally about what can be done to improve the various phases of worship and work, and who so frequently make constructive suggestions; that "We've always done it this way" is not their guiding star, nor "This way is easiest and cheapest" their motivating slogan; that we have so many who throw themselves into the work of the church with the originality, the energy, the enthusiasm, and the thoroughness which they show in their business or in their homes.

I'm glad they realize what regular attendance may mean to the church, to me, to them, and to the children at home; that their loyalty to our meeting is as strong a force in their lives as their loyalty to other and less vital organizations; that they give real support to the things which they vocally uphold.

It is refreshing to me that they have a broad horizon, with a keen interest in missions, world peace, education, and racial, social, and industrial relations; that personal evangelism means more to them than merely toying with a word in public discussion; that their

idea of Christianity includes all ages, not feeding the young folks' vanity by saying that all roads lead to them, nor, on the other hand, considering religion and dotage as synonymous terms.

Most of all I'm glad that I am the pastor of a spiritually minded people, with their desire for ease in Zion conquered, with their interest in entertainment under control, with the material in life in its properly subordinate place, with a consecration that goes beyond inconvenience or cost, with an outward zeal that is positively Christlike, with an inner peace which only the prayerful know.

Well, well! All this growing out of one wish! Here I sit wishing as any Aladdin with three lamps—wishing that all these things were wholly true for which I have said I am glad. Wishing is a bad habit. What was that text? O yes: "All the people had a mind to work." I wish they had!

A Servant of the Community

BY LEVINUS K. PAINTER

A new minister has come to town. A reception is given to the ministerial family. All the church folk and some more of course come to grace the occasion. Some of the same folks come to hear him preach. Others attend worship on Sunday morning regardless of who the preacher may be.

Will he join the Community Association, the organization projecting the new Community House? Prayer meeting over he makes his way to the business meeting of the above mentioned organization. Yes, he will join. Is he willing to serve as chairman of the Promotion Committee? This position was filled by his predecessor. Yes, he will accept the appointment.

A boys' organization is much needed. Who will be their leader? Well, the minister, of course he has lots of time. Result, the local committee recommends the minister as Scout Master.

The Vacation Bible School idea is in the air. It sounds like a good proposition. Who will act as principal? The minister, of course, he is trained in religious education anyway.

The Community House has evolved from idea to fact. There is need of basketball for the winter. Who will take the initiative? Who will direct the athletic activities for the winter? Basketball is new to the community, few have ever played much, the minister knows the game and has had previous experience coaching teams, he is the man to be sure. There are only eight or ten teams to direct, but he can do it, of course.

An infant Parent-Teacher association, still somewhat uncertain on its feet, plans to cooperate in the state health crusade and projects a toxin-antitoxin clinic for the schools of the township. Who will go to the Tuckers Corners school where only three of the sixty children enrolled are American born and explain about the dangers of the diphtheria 'bug' to these olive-hued Americans from the land of the Caesars? Fathers and mothers must understand and get the children to the clinic and there are the babies, to. Yes, there is the minister, he can go. When the day of the first clinic comes the problem of transportation is unsolved, the minister's car is spacious, Italian mothers must not be disappointed.

A death occurs, the minister is away attending a conference of national scope. Will he come? To be sure, he has been in the home from time to time as the aged life was ebbing. Telegraph and extra pullman fare are paid. The family is in close circumstances and no fee can be expected.

There are young people of the Sunday-school who should be interviewed regarding definite decision for Christ. That certainly is the minister's work. These same young people must be gathered in weekly discussion groups to consider problems of Christian life and conduct. The minister must use his opportunity.

The above with but slightly variant items is the personal biography of most any active minister in the prime of his service. There is constant danger that the minister in making himself the servant of the community may also make himself the chore boy of the community and waste his energy and time on things that

do not matter most. But, on the other hand, if he is to minister to people it will have to be through personal contacts thus gained. It was said of one of the Tammany ward bosses on the lower East Side in New York that he knew every man woman and child in the ward. He could call every child on the street by name and always had a kind word for each. Saloon keeper, that he was, if anyone was in trouble he was there to help—whether it was in the house of mourning or in the police court. The sick and the unemployed received his aid.

In most communities with which the writer is familiar from one-fourth to one-third of the people have no connection with the church. From one-fourth to one-third more have a very conventional relation to the religious life of the community. So, if a minister is to bear any vital message to the spiritual life of fully half of the ordinary community—in the country at least—it will have to be through personal visitation and community enterprises. It has been said that one of the greatest unevangelized areas is this population, almost at our very church doors, living in practical paganism. The minister must carry a gospel of sympathy, encouragement and fellowship to them. They will not come to the church to get help.

A minister must develop an appreciation of people whom we may well call "underprivileged" socially and culturally but beneath whose uninviting exteriors surge the creative forces of life, and whose abilities are but waiting to be developed. We have now and again lamented the decrease in rural population, the shifts in population that have left many open country churches almost empty. But, as the recently published volume, "Village Communities,"* shows by surveys and unpublished census statistics, rural villages have been growing while the open country has lost. We are too prone to lament over conditions. We would do well to analyze situations with the view of intelligently meeting the problems which at best are baffling. We have been too inclined to resent the coming of people into our communities who have no particular interest in our churches or perhaps even in our civic institutions. But may it not be that we can cultivate their interest in these things if we but meet them with sympathetic approach. The religion of Jesus became known among men through the method of incarnation. Religion can move aggressively only as it becomes personalized, incarnate in the lives of its exponents. If we would win men to things spiritual it must come by way of our interest in their needs and problems.

It is possible that our primary concern has been to get people into our churches and to graft onto them our own personal brand of religion. The primary concern of Jesus was to help men. Henry T. Hodgkin has well said, in "Lay Religion," "The church whose main business seems to be to keep going, to train her own children, to bury her own dead, can never create in the hearts of men that boundless enthusiasm for the Kingdom of God that will itself be redemptive and creative. The church no less than the individual, must be prepared to lose her life in order to gain it." We think in terms of not one organization but of multiplied organizations and want to make a good showing. It would seem more fitting to think of the church fellowship and the minister living in the community to serve the actual needs of men, forgetting ourselves and if need be the organization of which we are a part.

The ministry of Jesus was and is a many sided ministry. It was a ministry of health, a ministry of education, a ministry of recreation, a ministry of bodily needs. For Jesus, all this ministry had a spiritual content. The first Christian martyr was one who had been chosen to "serve tables." Though, it is evident, his words followed his deeds. We need not be so much worried about the multiplied activities that occupy our lives so long as we can bring into that activity a wealth of personal religious experience. The main task of the minister at least in the Society of Friends—is not to preach. It is rather to give spiritual content to the whole of living, to demonstrate a high quality of inner life.

One final word is to be said. The religion of Jesus is not

*Published by Institute of Social and Religious Research.—Doran.

more social uplift. The springs of power remain in personal contact with God, in fellowship with Christ. We can well bring into our community enterprise emphatic cultivation of personal religion. And it is the experience of the writer that amid almost overpowering material lure of modern life men welcome with relief spiritual values and spiritual outlook. The church need never fear to proclaim this central message, though in presenting it we may go into wide fields of human activity.

Clintondale, N. Y.

Things Which Succeed

BY EDGAR T. HOLE

WHAT followed when Gertrude Ederly swam the English Channel successfully and the Canadian youth the distance to Catalina Island? What is following Lindbergh's non-stop flight to Paris?

What do we always expect when anybody succeeds in an enterprise—especially, if there's money in it? Others are on tiptoe at once to achieve, to succeed, to arrive.

What took place in one of our own meetings a few months ago? The channel of difficulty in raising the needed money for expenses was growing wider and deeper. One man agreed to jump in and swim if seven others would venture with him.

The challenge was given with but little faith. One accepted; two, three, six, nine. Ten made the compact. This was an effort to assist the church by forming a small band of tithers. Such an idea would not appeal to everybody in any congregation. It was desired that those not caring to join should feel perfectly at ease. No obligation was laid on any person. No embarrassment was anticipated although a little did arise which might have been obviated had it been foreseen.

The enterprise was simply an unusual experiment and might fail. All channel swimmers have not succeeded. Every ocean flier will not win out.

Many disasters would be averted if all restraints of caution were heeded. On the other hand, very much which the world needs would never be discovered but for the spirit of adventure.

This band of church finance trail seekers kept no check on each other. Individual honor was presupposed. The usual canvass for

funds was suspended but the way remained open for unsolicited offerings from members of the congregation.

Great credit belongs to the generous free-will contributors and to the tithing band for the results. At the end of five months all local bills had been met promptly. All obligations to the Yearly Meeting had been paid. There was plenty of money in the treasury for any emergency. An era of financial prosperity had entered into all departments of the work.

Ten months have now passed. In reply to our personal inquiry the pastor reports that ample funds continue to be on hand. This speaks well for systematic and proportionate giving. Several of our foreign mission fields give eloquent testimony along this line.

The more we endeavor to promote stewardship of material things at home and abroad, the less dogmatic we are as to the exact way in which an individual or group should render unto the Lord the share of which He is supremely worthy.

Although tithing is not compulsory in this gospel age, it does accomplish great results where practised. A band of ten or more in each group of worshipers in the world can demonstrate the fact of great financial gain. And *somehow*, there seems to be bound up in the principle a *something* which money cannot buy.

Climbers on Mt. Rainier



Don't you feel just a little closer to God when you are surrounded by the evidence of his handiwork? Where mountains rise on one side, where valleys lie on the other, where flowers bloom in their natural surroundings and where animals live without fear of the gun, isn't it easy to look up and say, "Our Father?"

But have you not felt sometimes that in tourist camps there is much to detract from the spirit of true worship? More often, Sunday comes and goes in the camp, very much as any other day of the week. Would you not enjoy the privilege of getting aside for an hour or two where people may worship together?

Floyde W. Schmoie, Park Naturalist of Rainier National Park, in the State of Washington, also a member of Friends' Memorial Church in Seattle, is responsible for such an opportunity being offered the visitors to the Park. Bible School for children and adults is conducted by competent leaders found among the residents or visitors. Ministers are usually available to take charge of the Church services, and more and more people are coming to enjoy the opportunity offered. The variety of denominations and of the localities represented, not only adds to the novelty, but to the interest of these occasions. The services are held in the auditorium of the Guide House.

The readers of THE AMERICAN FRIEND who are planning a trip to the Pacific Coast, or who know of those who are, will bear in mind that all visitors will find a warm welcome at the Sunday morning Camp Services on Mt. Rainier.

CORDELIA WILSON.

Seattle, Wash.



FLOYD W. SCHMOIE

Great Expectations Exceeded

Impressions Across the Border

One stepping into a session of Canada Yearly Meeting for the first time may be impressed with the small number in attendance. This is not an optical illusion; its true; it's a real fact. However, the whole truth and the more important facts are not comprehended in this initial impression.

The writer has now attended every Yearly Meeting belonging to the Five Years Meeting as well as several not included in the group. Canada is the last to be visited and the least as to number of members.

In addition to the warm welcome, one soon senses a spirit which is indicative of a grasp of vision and greatness of purpose which comes only with a realization of partnership with the Omnipotent. The little stream need make no apology for its size so long as a steady flow of sparkling water is contributed to the great ocean of God's creation.

And what about the source? No Yearly Meeting gives better evidence than Canada that her source is in Him who said, "The Father himself loveth you because ye have loved me and have believed that I came out from God." Her strength is in looking far above the subversive things which can only despoil and in living in the purer, exhilarating atmosphere. This enables her to co-operate more fully and sympathetically with others in seeking to interpret the spirit of Jesus to the present generation.

The fortitude with which the Yearly Meeting passed through the dark shadow of bereavement was a benediction in itself. A certain awe mingled with tenderness stole over us in hearing minutes read from a record book which was in the ill-fated automobile which, en route to Yearly Meeting, bore two to instant death and sent two others to the hospital. We were touched with the unselfish and thoughtful devotion of the injured custodian of the minute book in rising above his own sorrow and pain long enough to request that the book be hastened immediately by express that the meeting on Ministry and Oversight be not inconvenienced.

The splendid missionary work in Japan is not neglected because of some support going to the work in Africa. As a matter of fact, the interest in each is enhanced by the other as is usual when the eyes are uplifted to look upon the fields of the world. An evidence of the practical way in which various Canadian Friends are providing a foundation of systematic and permanent support for their foreign work was noted in the bonds held by the Missionary Society in the name of each donor. He or she, "being dead yet speaketh." "They rest from their labors and their works do follow them."

LATER.

The above are impressions gained at Yearly Meeting held in Toronto more than

a month ago. This was somewhat like looking at the lump. Four weeks have now been spent throughout Ontario analyzing the lump. How do its parts appear?

The whole is what it is because the parts are what they are. We knew it would be so. It's a matter of reward for honest individual industry in country, hamlet and city. Things don't fall into our laps. An all-wise Providence arranged that man should delve in the soil, concentrate in the school room, master the problems of stock raising, bee culture, fruit growing, invent and produce appliances, study the law of supply and demand in commerce, experiment in the laboratory, conquer the air, master the causes of disease, adjust national and international differences and accomplish every other task by hard and sustained effort.

The spirit of Canada was evident in thoughtful courtesy and cordial hospitality on every hand. On one occasion we heard a wonderful radio program through an improved and superior receiving set devised and manufactured by our own people. And more, the program was from one of Canada's principal broadcasting stations which is owned by some of the same enterprising group.

In a country home a large, beautifully engraved silver cup and a tall grandfather clock were observed. These are prizes won in provincial and interprovincial contests for the best kept, most efficiently managed, et cetera, farm, including the cellar to garret appearance of the home and housekeeping

AT BEDTIME

BY FANNIE H. GILMER

My little one was ready for bed,
And stood looking out at the night;
She had said her tiny prayer for me,
Asking God to care for us till light.

It was very cold and the bright shining stars
Seemed to twinkle and wink at us there,
And to say to us from the far away sky,
"We're so happy and free from care."

Then childlike the little maid said to me:
"Oh Mother dear, who made the stars?"
I answered that God had given them to us;
And gazed at the beautiful Mars.

She thought for a moment,—then queried again,
Kneeling down on her little knees:
"And Mother who made the beautiful moon,
That we see there through the trees?"

I replied very quietly, as if in prayer,
"Why God made it too, dear, you see;"
And she said very quickly: "Oh bless his heart,"
And smiled so sweetly at me.
Richmond, Indiana.

methods. Our modest host and hostess are worthy of the well-earned congratulations going their way.

After supper, milking and chores were finished at another place, the quick-moving son of the household jumped onto the tractor at 8 o'clock and betook himself to the field for a few hours of work while soil conditions were favorable.

It is this diligent and balanced devotion of our God-given powers to the material and spiritual affairs of life which will enable our Society to make a worth while contribution to the work of the Kingdom at home and abroad. We can render this, in a way, as separate Yearly Meetings; but just as the Dominion of Canada or the United States of America can do some things unitedly which single provinces or individual states cannot do alone, the combined group of Yearly Meetings has some united tasks to perform. We all need each other with God at the helm.

A PARTING WORD TO CANADA

In leaving Ontario, I wish to express through *The Canadian Friend* as well as *THE AMERICAN FRIEND*, my personal appreciation for the many kindnesses and the hearty cooperation experienced everywhere at the hands of Friends across the border. May all delegates and plenty of visitors from Canada find their way to Richmond for The Five Years Meeting, October 18 to 25.

EDGAR T. HOLE.

FRIENDS AND EVANGELISM

BY TOM ALDERMAN SYKES

The representatives of the Churches in membership with the Federal Council's Commission on Evangelism and Life Service, have met and outlined a general program of Evangelism for the season September 1927 to June 1928. We Friends are a part of that body that makes this plan. Now I want to ask, *What are our churches going to do?* Federations of churches in cities, towns, and states, are being lined up for cooperation, all over our country; and all denominational and interdenominational organizations are being invited to unite with this movement of Christian forces throughout the country. After diligent prayer and earnest conference together in seeking to know the will of God, an outline program is offered as a suggestion to local congregations and, whilst these cover simply from September to May, it is hoped the churches will work along similar lines throughout the year.

Attention is called to the fact that the next three years are the nineteen hundredth anniversary of the public ministry of our Lord Jesus Christ, and all Christians are invited to give themselves with renewed consecration to the study of his life and whole-hearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world. We are asked to seek

in organized fashion to make these anniversary years particularly fruitful in the spiritual life of all our congregations and in their ministry to the complex and confused life of the world.

But what are we going to do? I confess to feeling disappointed that we Friends are not more on fire and keen to spread the good news. I know a lot of folks are afraid of fanaticism and extremists. So am I. But let us not blind our eyes to the fact, that our fears can hold us back from doing our part in a movement born of God's leading.

Here is an invitation to our Quaker Church, not from a group of ranters and fanatics, but from spirit-filled, spirit-led men of God, representatives of the great Protestant Churches of America, and they are asking us to consider having a part in this glorious effort to raise the standard of life and thought to the level of Christ. Read what they propose and then decide.

THE PROPOSED CHURCH PROGRAMS

We believe the work of the church year should be planned well in advance and should have in it two major movements: (a) A fall program with a well planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment. (b) A pre-Easter or Lenten program beginning early in the new year and including 1. A careful cultivation of the devotional life of the people. 2. A definite program of religious instruction by the pastor for the young. 3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

THE FALL PROGRAM

1. That the first Sunday of October be selected for Church Rally Sunday with emphasis upon family church attendance of all the parish. This Rally to be preceded by a thorough-going visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

THE PRE-EASTER PROGRAM

1. Careful cultivation of the devotional life of the people. We recommend that all

people everywhere should read during January, the Gospel of Matthew; that during the first 21 days of February the Gospel of John shall be read; that from February 22 to Easter day the Fellowship of Prayer be used; that devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged; that the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel story or the manual prepared by the literature committee of the Federal Council's Commission; that emphasis shall be placed on the value of individual and family devotions and groups and neighborhood prayer meetings shall be organized.

2. We urge pastors to consider their peculiar responsibility for the religious training of their young people and commend most heartily the catechetical classes and the pastor's training class as used in many of our churches.

3. We commend to pastors the growing custom in many churches of enlisting and training a group of consecrated laymen and laywomen as witnesses for Christ and we urge that those who enlist for this high service be given most careful preparation and guidance that their service may be truly fruitful to themselves and to the cause of Christ.

We are greatly encouraged by the widespread use of the program of Visitation Evangelism, "week-end" Evangelism, and programs of "united witnessing," and like forms of church and community movements, with the use of vocational evangelists where desired, and we urge all our churches to co-operate as far as possible with other churches of the community in such forms of evangelism. And further we request the Y. M. C. A., the Y. W. C. A., the Men's Church League, and like organizations to avail themselves of the invitations they may receive from the churches to help in this great work.

4. We commend the growing custom of emphasizing the importance of a suitable reception of new members at the Easter season, on Pentecost Sunday or other suitable occasion, that all the church may come to a better understanding of the meaning and value of church membership and that new members may realize the importance and sacredness of public confession of saving faith in our Lord Jesus Christ.

The Federal Council's Commission on Evangelism and Life Service and the various denominational bodies welcome most heartily suggestions from pastors and church workers as to the best plans, material, and procedure in this the church's main task, and these bodies offer freely to the churches their personnel, literature, and council, and their fervent prayers that God may bless us all with a gracious outpouring of the Holy Spirit in the lives of all mankind.

A selfish person does not want the real God; he wants to retain his perverted idea of God and his distorted idea of salvation.

CHURCH NIGHT FEATURES

Greensboro, North Carolina, Friends on Asheboro Street recently carried out an interesting experiment. During the month of June all the church activities were taken care of on one night in each week. Wednesday night was designated as "Church Night." By setting aside this night as "Church Night" the members were able to make their plans so that outside activities or interests would not conflict with the activities of the Church Program. The four circles of the Women's Missionary Society, taking their turns, served a church supper to the entire membership from 6:30 to 7:30 which made it possible for most of the families to attend both the supper and the meetings following. The social hour at the supper table was a delightful occasion and was looked forward to with much anticipation on the part of everyone.

Promptly after supper a thirty minute period of united worship was entered into by all, and these periods of worship proved to be occasions of close contact and fellowship with Jesus Christ. Following the period of united worship, the choir and various committees met for their separate interests. This method enabled each standing committee to have a meeting sometime during the month for its business.

For Greensboro Friends, "Church Night" is no longer an experiment. It is a reality that has served a great need in the church life of the membership. It has not only concentrated and co-ordinated the activities of the Church but it has made these activities accessible to a larger percentage of the membership. It has been welcomed as an effective agency that has made possible a wholesome social life for the Friends of Asheboro Street Meeting.

Although the suppers have been omitted for the remainder of the summer, the other "Church Night" activities are still following the general program and will continue to do so until early in the fall, at which time it is proposed to take up again the serving of supper.

"Church Night" for Asheboro Street Friends has been a decided success. It has been marked with an increase of attendance at monthly meeting, the mid-week meeting for worship, the choir and the various standing committees. In a word, it has served three of the chief goals of the Church's endeavor—a wholesome social life, a church organization working effectively and in a business like way, a membership gathered with one accord, worshipping God in unity and fellowship.

What is a Friend but one who, illumined by the quickening Spirit, has learned to cast off the incrustations which ignorance and intellectual pride or intellectual folly have during the centuries built up around the simple code of Christ's teaching? Back to Christ's teaching was the essence of the Quaker reformation of the seventeenth century.—SYLVANUS P. THOMPSON.

PENN'S BURIAL PLACE SCENE OF INTEREST

Movement to Preserve the Woods Surrounding the Jordans in Memory of Wm. Penn

An interesting function took place, on on June 23rd, at the Quaker Burial Ground at Jordans. It is situated in a typical Buckingham valley and surrounded by beech-woods. It is well known on both sides of the Atlantic as the burial place of William Penn, one of the early members of the Society of Friends and the founder of the state of Pennsylvania. The land and neighborhood is being developed for housing purposes, but an endeavor is being made to preserve the fields and woods in the immediate vicinity of the burial ground and meetinghouse more or less in their original state. This effort is receiving the practical support of those interested on both sides of the Atlantic and as an indication of this, as well as of the veneration with which the memory of William Penn is regarded in America, Mrs. J. Wilmer Biddle, who is president of the Colonial Dames of America, Chapter 11, laid a magnificent wreath on the grave where his body was buried.

Mr. J. Edward Hodgkin welcomed Mrs. Biddle to Jordans; both as herself and as President of the Colonial Dames on whose behalf she wished to place a wreath on the grave of William Penn. He recently visited America where he endeavored to interest Friends in the preservation of the amenities of this countryside, so much associated with the founder of Pennsylvania. He very much appreciated his welcome by the Colonial Dames in America, Chapter 11, at their headquarters in Philadelphia, where they have a club house, situated in the old part of the town, giving opportunities for social intercourse and for the preservation of records of the early days of Philadelphia.

Since he was there, Mrs. Biddle and her fellow members have been able to raise quite a substantial sum towards the preservation of this lovely beechwood country, the total amount in view at the moment representing about £2,000, towards the £10,000 which they are hoping to obtain. After placing the wreath which was bound with the colors of the Colonial Dames of America, Chapter 11 upon the grave of William Penn and his wives, she expressed the very great interest which was felt by everyone in Pennsylvania in all that concerned the founder of the State, and especially in the surroundings of Jordans where he had lived and worshiped at various times. She claimed the State founded by William Penn is the second most beautiful in the United States. While Philadelphia is the third largest city in the U. S., it is one of the most beautiful, largely as a result of the great attention he paid to its

laying out; from its inception it has grown along the lines he had in view in the days when he landed, and is a great tribute to his wide vision.

She mentioned that there was no public memorial to William Penn in this country, and she felt sure that there could be none which would be more suitable or more enduring than the preservation of the surroundings of Jordans as they were in his day. She referred also to the work of his second wife, Hannah Penn, who returned to Philadelphia in 1699, after the death of her husband, and took up the reins of government as the first woman Governor of the State, and showed marked ability in stabilizing the State on the lines of her husband's ideals.

Mrs. Biddle heard quite lately that members of her Society as well as other "Dame" Societies are descendants from the Penn family, and naturally have taken a great interest in the movement that this beautiful country should be preserved in their memory.

After the ceremony the party were greatly interested in inspecting the Penn relics in the old meetinghouse where meetings for worship are still regularly held, and in the Old Jordans farm house and barn, claimed to have been built of the timbers of the "Mayflower."

PINEY WOODS VACATION BIBLE SCHOOL

On Sunday afternoon, July 17, a large audience was present to witness the splendid closing program of the Vacation Bible School which was conducted for the two weeks previous at Piney Woods Friends Church, near Belvidere, N. C. The exercises consisted of Bible memory work, songs, drills and dramatizations. The enrollment this year was 112 and the work was supervised by Mrs. Lewis W. McFarland, of High Point, N. C., who taught Bible to the intermediates and directed the boys' manual work. In the latter she was assisted by Herman A. Parker and Robert Parker.

Ruth Lane, Elizabeth White and Sara Mae Winslow had charge of the Junior boys and girls. Mary E. and Mabel Chappell gave instruction to the primary groups, while Ruth Lamb, a teacher of experience, assisted by Annie Smith, directed the kindergartners. The girls' sewing and handwork was in charge of Mrs. Herman A. Parker. Sara Mae Winslow was organist.

There was a most artistic arrangement of handwork displayed which was viewed after the exercises by the large number present—the interesting sand tables, dozens of beautiful bird cages, manual work, sewing display and the lovely work of the kindergartners all bespoke much credit to the faithful efficiency of the teaching force.

This was the second Vacation Bible School held at Piney Woods with Mrs. McFarland as director. She has endeared herself to the children and patrons alike for her helpfulness which has been far-reaching.

PEACE CARAVANS PROVE GREAT SUCCESS

Early and Enthusiastic Returns Show New Venture is "Going Across"

The Peace Caravans sent out by the American Friends Service Committee are meeting with an almost universally sympathetic and enthusiastic reception. What would be more natural, when you stop to think of it, than that the enthusiasm and spirit of devotion of the young men and women who have gone out to preach the gospel of peace should arouse a similar response in their audiences. The fact that these splendid American college people are willing to devote the summer to this cause stirs the imagination of those who sit comfortably at home, and they in turn, in many cases, feel that they, too, must make their contribution. They do it by arranging meetings, establishing contacts, taking the caravans into their homes, and in other ways encouraging them. This enterprise is very much worth while if it does nothing more than stimulate our faith in peace to renewed activity and thus render a great service to our Society.

However, there has been some opposition by *Friends* to having the peace message of caravans presented in their communities. Perhaps these caravans may have the effect of causing Friends to turn the search light upon themselves in order to discover what their position is in regard to the Quaker peace testimony. A tradition is a splendid thing but an active faith is the only thing that will hold the Religious Society of Friends true to its tradition.

Here are a few of the many worth while things they are doing. The Nebraska team just wired in this morning for some special literature stating that they "find many school teachers at camp conferences who want suggestions for peace programs." We have just received a letter from the girls in Massachusetts written yesterday in which they say (among other things): "But the Christian Endeavor meeting revived us more than anything else. We gave informal talks, showed our slides, sang foreign songs and then the meeting turned into a discussion group. There were about ten very alert boys of high school age who bombarded us with every argument they could scrape up. Annabelle shines in such an atmosphere. She is never at a loss."

And from Iowa, "not a place refused us appointments. We scheduled eight in one day." The New York team reports that it is pretty well signed up for a couple of weeks ahead. The Ohio delegation is getting a fine reception and doing splendid work among the Mennonites of Ohio. The North Carolina caravan reports that it is an unusual Sunday during which they do not speak before at least six groups. The Indiana team sent in a flier showing that

they are prepared to speak on "Reason vs. The Sword;" "World Interdependence;" "A Plea for Conscription;" "Peace on a Silver Platter;" "Freedom from International Anarchy;" "America's International Experiment;" and "Progress of Centuries Toward World Organization." There is probably not a peace-loving Friend in the country who would not be glad to hear what the Young Friends are thinking on these subjects. The group in California in addition to peace talks are presenting Hungarian folk songs and Chinese human interest stories. Although these teams have only been out a few weeks, all indications point to the fact that these peace caravans will be a most significant enterprise—significant for the Friends themselves as well as for others.

THE MODEL VILLAGE IN SHANGHAI

Friends will remember that more than a year ago, the American Friends Service Committee made contribution of one thousand dollars toward the establishment of a model village in one of the congested districts near Shanghai called Pootung. The following description of the village was written by Jane B. Dye, one of the Friends living in China.

The Model Village we found nestled in most unpretentiously behind a big deserted temple. An unpainted, closely woven bamboo fence sets it off from its surroundings sufficiently to give that "shut-in" sense which the Chinese householder depends upon for his security. Entering through the small gate we found ourselves facing the Mott Hut, with the six double houses on our right, and an open place for play-ground and gardens on our left. I must admit that it does not look like a part of China at all, with windows opening to the outside, and small gardens to the front of each rather than within a central enclosure. (I understand that one or two families have left because it was not Chinese enough to suit them.)

We investigated the well which has just been put in, and then turned to the Mott Hut, where Mr. Fu was waiting at the door to welcome us. We had already heard from Mr. J. C. Clark something of Mr. Fu's history. For five years he was a worker in the Tiensin Y. M. C. A. and then resigned because some others were jealous of him, considering him "teacher's pet." He went into a position with the Asiatic Petroleum Company at a salary of \$180 per month, but was anxious to get back into Christian work. And when this position was offered him at \$100 per month he accepted it at once. He has one small upper room in the Mott Hut as his bed room, certainly no pretentious quarters, but he seems very happy in his work, and full of plans for the little village.

Besides Mr. Fu, who spends all his time there, there is another Y. M. C. A.

worker, Mr. Song, who lives in Shanghai, but goes over there for work. We did not meet him. Otherwise the inhabitants of the village comprise 12 families, with a total of 50 or more individuals. There were lots of applicants for the houses as soon as they were ready for occupancy, but the committee was slow about accepting any until it had enquired into their circumstances. If applicants were found to have monthly incomes of \$100 per month, they were refused, as these houses are meant for laborers. The average income of those who have been taken in is \$30 per month per family. The rent charged is \$3.00 per month per house. It is estimated that about half of this amount will pay for the upkeep, and the rest will be available for other improvements, or for extension. They hope, in time, to have accommodations for 50 families.

In the Mott Hut we found a nice large room adaptable either for lectures and entertainments, or for ping pong or other games. Above this we found a small school in session, with an enrollment of 66 pupils, boys and girls in the first three grades. They plan soon to start some industrial work among the older of these children.

Just this past week night classes have also been opened, and the enrollment jumped from a very few the first night to more than twenty the third evening. So that seems hopeful. Then, too, a class in "Popular Education" was started for the women of the village, as the aim is to have every one who resides there literate. And soon they had requests from the women to bring in their friends. So now they have forty or more in this department also.

The houses are double ones, so that the six accommodate twelve families. To us they seem tiny, just little doll houses. But everything we saw was very clean. We asked more than once whether they really succeeded in keeping the occupancy of each home limited to a single family. We were told that in each case a contract has to be signed stating that they will not take in others. When we saw the size of the dwellings we realized that not many more could be squeezed in. But our incredulity was due to the fact that a home with only one family living therein is an almost unheard of thing out here, so far as our experience goes.

The Mott Hut serves as a community center for activities of all kinds, not only for those who are fortunate enough to live in the village, but for any others who may be interested. One of the aims is to reach and influence as many people as possible.

He calls us to discipleship that we may not only know the blessedness of fellowship with Him, but that we may also be instructed and inspired for truer service in the world.

—J. W. G. WARD.

TO FRIENDS ENJOYING VACATIONS

SOME THINGS IN JAMAICA WORTH THINKING ABOUT

A few days ago a cablegram came to the Foreign Board office indicating that Luella Hoover was in a Kingston hospital suffering from a severe attack of pleurisy and that pneumonia was feared. Later another cablegram was received bearing the information that her condition was critical. Friends are earnestly requested to pray without ceasing for Luella's recovery. She has rendered such a beautiful service in Jamaica and is needed so much that her full recovery is greatly to be desired.

A letter from H. Alma Swift brought a sense of humiliation and shame to the office. For thirty-four years this pioneer missionary has labored among the Jamaican people. Without stint she has given of herself and her means for the work which is so dear to her heart.

Long years of arduous service in a tropical island are beginning to tell on Alma Swift and she feels the need for rest and change. In the hope of renewing her energies she had planned to return to the States for the summer. One of the Fruit Companies had granted her a special rate and she had some personal funds on hand. But when it came time for her to sail, she found that some of the Jamaican leaders were in actual want because their salaries were in arrears. Instead of sailing, she sent her money to the treasurer of the finance board with the request that it be used to help in making up back salaries.

And why these back salaries? Simply this—the Foreign Board because of a shrinking income has had to send reduced remittances to the field. As a handling agency, the Board can only forward to the fields such funds as come to hand from the various meetings and Friends at home.

It is to be hoped that Friends who may be vacationing at the lake, the shore, the mountains, or in some other restful place, will remember H. Alma Swift who has denied herself a much needed rest for the sake of others.

Still a third burden rests on Jamaica Friends. For the past two years Seaside Friends have been without a resident minister. The meeting is composed of a fine large group of young people and a few hundred Friends who are eager to grow and serve. The meeting is in a community that offers large opportunity for a constructive service. Miss Stanley, who is the Superintendent of Lyndale Home with forty-five girls under her care, and who, in addition, is secretary of the Mission and has numerous other obligations, goes once each month some sixty miles by train and auto to meet with Seaside Friends and help them in their work. The strain of this terrific load is gradually telling on her strength.

Can it be that in the whole Religious Society of Friends there is no man and his

wife with the proper qualifications for the Seaside work? Surely some where there is a strong, skillful, consecrated, Spirit-filled person who will hear the call of the Lord to go to Jamaica to help in the work there. Let us as Friends bear these three burdens with Jamaica Friends. Let us do more than this. Let us bear our own burdens so courageously that Jamaica Friends will not have to bear them for us. B. W. B.

OPPORTUNITY TO STUDY THE WORLD

"A new era in missionary education" appears in bold-faced type on the front page of the Mission Study Prospectus for 1927-1928. A cursory examination of the literature which has been prepared for study makes one feel that the church is fortunate in having access to such splendid, inspiring, factual material as is to be found in the mission study books.

The Adventure of the Church, Cavert, (cl. \$1.00; pr. 60c) is a fresh, stimulating presentation of the expansion of Christianity irrespective of geographical boundaries. The author presents Christianity as an adventure in fellowship based upon the Gospel of Jesus Christ. Men and women will profit largely by a careful study of this splendid book.

New Paths for Old Purposes, Burton, (cl. \$1.00; pr. 60c).

This is the most timely, challenging and stimulating presentation of the modern missionary situation that has come from the press. The Christian attitude toward industrial, race and international relations is strikingly and earnestly set forth.

The Story of Missions, White, (cl. 75c; pr. 50c).

A popular history of missions, both home and foreign. Useful for young people's groups.

There are several books for Intermediates and Juniors among which are the following: *Frontiersmen of the Faith*, White (cl. \$1.00; pr. 60c)

The Upward Christ, Haskin (cl. 75c)

Our Japanese Friends, Seabury (cl. 75c).

The Adventure of the Church and New Paths for Old Purposes are recommended for group study and discussion. No Friends meeting can afford to miss the message of these two books. Bible School classes, prayer meeting groups, and young peoples circles will profit greatly by a study of one or both of these books. Every pastor who is interested in helping his congregation to a more thorough application of Christianity to the problems of industry, race and international relations will be richly rewarded by leading a study group using one or both of these books.

Order material from Agnes L. Day, Westfield, Indiana, or Friends Book and Supply House, 101 S. 8th St., Richmond, Indiana.

Jesus was put to death because he was like God; if he had been like his enemies, they would have been greatly pleased with him.—RICHARD L. SWAIN.

WHOOPIING IT UP IN EAST AFRICA!

MARGARET R. PARKER TELLS OF HOSPITAL ACTIVITIES

For several months now whooping cough has been an unwelcome visitor to many babies and small children. A number of cases have come to the hospital and many have remained in their homes. When pneumonia is added to the whooping cough as frequently occurs, it is exceedingly difficult for them to overcome the disease and there have been a number of deaths. There are fewer coming in now and we hope the siege with this dread disease of childhood is nearly over for the present.

We have a new class of small boys from the Boys Boarding School who also wish to take hospital training with their other school work. We have started classes for them as well as giving them the practical training in general hospital work and care of patients.

The hospital attendants are showing increased interest in and responsibility for the daily meetings at the hospital. We also have a meeting on Sunday morning which is conducted much as a Sunday School. The patients who are able go to the regular Sunday morning meeting for worship held here on the station.

The natives have asked us to start a Maternity Training School here. They themselves have given money for it. There is great need for this kind of work and we are glad for the interest the natives are showing in regard to it. We have been giving our girls a certain amount of training of this sort but we shall give them considerably more from now on.

We greatly appreciate the gift which we received recently which will make possible a new Dispensary building. At present our Dispensary work is done in crowded, inconvenient quarters and in space which is needed for other phases of the hospital work.

I have been teaching some of the hygiene in the Boys Boarding School and one morning the more advanced class asked me to teach them the names of all the medicines we have at the hospital so they could ask for the medicine they want when they come for medicine, instead of telling us how they are sick!

A special effort is being made in this district to reach the old men and women with the Gospel message. Nearly every Sunday morning a meeting is held some place in the district especially for the old people. All ages may be in attendance but the services are held for the old men and women. We attended one of these services in February at Lusengeri when there were 2,965 in attendance.

We wish you might share more largely in the work here that the necessary workers and money be provided so that this work for our Master and His Kingdom may go forward and the many opportunities that

constantly present themselves for leading these people to a better way of life need not be without response.

If every Friend who reads this interesting report of work being accomplished in East Africa, will make sure that his or her meeting is giving its share of united budget funds each month, the needs on all Friends fields will be more adequately met.

M. R. P.

OBSERVE ANNIVERSARY AT HONEY CREEK

Honey Creek Quarterly Meeting of Friends, held June 23-24, was of unusual interest to the people of Hardin County, Iowa, and especially of Providence township, as it commemorated the founding of the Monthly Meeting seventy-five years ago, and it is probably the oldest church organization in the county. At first it belonged to Bangor Quarterly Meeting but since became the mother of five other meetings now constituting the Quarterly Meeting, namely: New Providence, Chester, Illinois Grove, Pleasant Chapel and Iowa Falls. Meeting was first held in cabins of the pioneer settlers until a double log building was erected in 1854. This building was burned and in 1859 a frame building was erected which was used until nine years ago when a site was selected across the road from the cemetery and the present brick structure was erected, which is the most beautiful church building in the county, with its drapery of ivy, its broad, well-kept lawn against a background of heavy timber. Two years ago a parsonage was built in the same general style of architecture.

At the opening session, Saturday morning, brief talks by octogenarians who remembered the early times, Ezra Hinshaw, N. M. Hodgins and Henry Hickman, were given. The sermon by Charles O. Whitely, superintendent of Iowa Yearly Meeting, from Heb. 9:1, was well received as he compared the journeyings of the children of Israel with that of the founders of Honey Creek meeting who came from North Carolina carrying with them the worship of God and establishing it here as a part of the founding of their homes. After a picnic dinner the transaction of business occupied the afternoon.

The services on Sunday were held in a grove across the road. In the morning Edgar H. Stranahan, head of the department of religious education at Penn College, spoke on the Indispensable Christ. It was a powerful sermon, deep in thought and brought vividly home to the listeners their dependence on the Savior. In the afternoon, the pastor, R. N. Culbertson, presiding, Edgar Harlan, curator of the State Historical Building at Des Moines, was the speaker. He paid high tribute to Friends and to their influence on the country where they settled.

Sunday evening, Lawrence Samms, pastor of Bangor Friends meeting delivered the sermon, closing one of the most interesting anniversary celebrations ever held in Hardin County.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

IOWA SKY PILOT IN MONTANA

Editor THE AMERICAN FRIEND:

In a recent issue of THE AMERICAN FRIEND, there appeared on the inside back cover, a Montana Land advertisement, also an article describing the Red Water Valley. This material was doubtless furnished by Mr. J. M. Hughes, Land Commissioner for the Northern Pacific Railway Company and sets forth in a very conservative way some of the advantages offered to home-seekers by the opening up of this new territory.

As Chairman of the Church Extension Division of the Home Mission Board, I have made two trips into the Red Water Valley in order to "spy out" the land as a prospective field for Church Extension work.

My first visit was in April when I had the privilege of seeing the homesteaders turning over the rich soil in preparation for the seedtime; and on the occasion of my more recent visit, I saw the splendid fields of growing grain that gave promise of an abundant harvest.

The growing season has been most favorable this year, with an ample rainfall to insure a "bumper crop." Not all seasons have been so favored with rainfall, but more and more the methods of diversified farming and summer fallowing are reducing the number of crop failures in the Red Water Valley where the rainfall is more generous than in other sections of Montana. I saw fields of fall and spring wheat, flax, oats, barley, rye, corn, alfalfa, and sweet clover, besides thousands of acres of open range with heavy growth of blue stem, wild wheat, and buffalo grass. Cattle, horses, and sheep on the open range were all in fine condition with an abundance of grass and water.

The new branch railroad being built by the Northern Pacific from Glendive, crosses the Sheep Bluff range and drops down into the Red Water Valley with the terminal point at Brockway, where Loren A. Phinney, a Friends minister, is located as pastor and where already a good work has opened up though no Meeting has been established.

I attended the meeting at Brockway on Sunday, July 3. About 75 people were present. They were intelligent, thoughtful people, who had settled on homestead land, but had been without church advantages. Various denominations are represented among those who attend the services, while others have no church affiliation, but all seemed equally glad to have Friends locate in their midst and already they are suggesting the possibility of erecting a church building.

I also visited the Vida neighborhood about 40 miles north of Brockway though situated in McCone County. Here is another large

territory without regular church services. Allen Jay, pastor at Rubio, Iowa, was also present on the occasion of this recent visit, and he was so impressed with the open door for service that he remained at Vida until Sunday, July 10, and held a service there which was also attended by Loren Phinney and other members from Brockway. Allen Jay returned to Iowa, but will go to Vida or elsewhere in Montana to open a new meeting as soon as arrangements can be made.

The Northern Pacific owns every alternate section of land in this territory, given them by the Government as a land grant when they built the mainline from St. Paul to the Pacific Coast. Since all of the best homestead land has been taken up, the railroad company is now putting their land on the market at very low prices and is making it possible for people of moderate means to secure good land on easy payment plans. The railroad company is also cooperating in a very splendid way in helping the church in its plans of organization and establishment.

Arrangements are now being made to take a company of interested Friends and friends of Friends into Dawson and McCone Counties about the second week in September. Special homeseekers rates will be available for this trip and any desiring to go can correspond with me or write Mr. J. M. Hughes, Land Commissioner, Northern Pacific Railway, St. Paul, Minnesota.

CHARLES O. WHITELY.
Oskaloosa, Iowa.

SANDWICH OLD HOME DAY

July 8, 1927, will go down in history as a Red Letter Day for Sandwich Quarterly Meeting Quakers gathered 250 strong at the historical Apponagansett Meetinghouse for a day of fellowship and inspiration. While primarily planned as an occasion when the Bible Schools should gather as a whole, it proved to be an "Old Home Day" for all Quakerdom in that section. The delegation from East Sandwich, where William and Annie Rose are reviving an old meeting, came the longest distance and every school in the quarter was well represented.

The meetinghouse itself was an object of interest to the younger ones who went up stairs to explore the huge galleries now going to decay and shut off from the lower rooms by false ceilings of wide boards. No doubt the simple unpainted seats and the sliding partitions that formerly separated the women from the men at business sessions looked strange to the modern Quaker youngsters but to the older ones recalled many precious memories and interesting incidents. Except for the stormy weather, the picnic would have been held the day before which

would have been the second anniversary of the last Quaker wedding held in the old meetinghouse when Florence M. Gifford and George A. Selleck were married there. Many missed the presence of Laura M. Gidley who so recently passed away and Samuel G. Gidley was unable to attend owing to feeble health. These two Friends have kept the meeting for many years.

Under the direction of Lois H. Bowerman, Quarterly Meeting Superintendent of Bible Schools, and a committee, consisting of Charles T. Gifford, Ada S. Macomber and Edith Westgate, the day was spent most enjoyably. During the morning, sports were arranged for the boys and girls and, without any pre-arrangement, some of the more mature women, under the leadership of Bertha V. Smith, indulged in games that evidently were much enjoyed. All gathered for dinner on the lawn. At two o'clock, a program was given, designated to give the children a glimpse of Quaker principles and beliefs, and local history as well. The speakers who occupied the high seat were, Lyra Trueblood Wolkins, Esther Mostrom, George R. Wood, James Coney, Oscar Mostrom and Lois H. Bowerman; while Virtue B. Gifford sat lower down with elders and overseers. The speaking lasted two hours. A few of the children grew restless but the older ones could have stayed another hour, at least and, after the closing, lingered talking over old times.

As the trucks and automobiles drove away one heard these remarks, "A wonderful day!" "We must come again next year!" "Thanks to the committee!" Lyra Trueblood Wolkins voiced the feeling of hosts of the older Friends when she said "Surely, after today, no one can say the Sandwich Quarterly Meeting is dead."

BLOOMINGDALE CENTENARY

The Centennial exercises for Bloomingdale Monthly Meeting, July 17, drew a large company from widely scattered places. Descendants of the pioneers who founded this meeting a century ago, and former members of the meeting, who now reside elsewhere, came back for the day. Andrew F. Mitchell gave the centennial sermon in the forenoon service. Richard R. Newby, General Superintendent of Western Yearly Meeting, brought greetings on behalf of the Yearly Meeting. Many Friends not able to attend sent messages of greeting, some of which were read to the large audience. Following the basket dinner served during the noon hour on the campus, the company assembled for the historical pageant presented by local talent. In the evening meeting R. R. Newby brought a message based on "Ye are the salt." On Saturday evening, a very interesting meeting was held by old students of Friends Bloomingdale Academy, at which time inspirational talks were given by A. F. Mitchell, Oskaloosa, Iowa, and W. C. Allee, Chicago University, followed by short talks by a number of the old time boys and girls.

QUAKERDOM · AT · LARGE

Word comes to us that Robert H. Dann, who for the past two years has been engaged in linen manufacturing in Salem, Oregon, has accepted a position next year on the faculty of the Oregon State Agricultural College at Corvallis as an instructor in Sociology.

Our Friend, the inventor, C. Francis Jenkins, of Washington, D. C., has apparently shifted the activity of his inventive genius from the field of the cinema to that of the air plane. In connection with the latter, he has recently announced two inventions which, taken together, he considers will remove the present problem of expensive and inaccessible air ports. The first provides for a brake apparatus for air planes, while the companion device is designed to launch a plane almost instantly and on one hundred feet of runway.

Wilbur K. Thomas sailed on the S. S. Homeric on July 23rd to spend about three months visiting the various Friends Centers in Europe. He expects to spend about two weeks in England, about two weeks and a half in Switzerland while the Assembly of the League of Nations is in session, and one week, each, in France, Germany, Austria, Poland and Greece. A conference of all the field workers is to be held in Geneva on August 25-26; and on August 27th the new Quaker Hostel in Geneva is to be dedicated. He expects to return to America about October 8th.

In *Le Progres Civique* of June 25, a Parisian weekly in the interests of social welfare—"an honest paper for honest men"—appeared an appreciation of the Society of Friends by Louise Complain, to which nearly three pages were devoted. Touching on the practice of worship on the basis of silence, the writer is impressed with its application to modern experiences as well as its corroboration of all mystics. The position of the conscientious objectors is sympathetically treated, and the writer recognizes that the Society's influence is quite out of proportion to its numbers.

The Board of Managers of Friends Freedmen's Association, managing Christiansburg Industrial Institute at Christiansburg, Virginia, announce the successful raising of the \$50,000 building and endowment fund and, when the full amount has been paid in, the pledge of the General Education Board of \$25,000 additional will become available. The building program, including the new shop and new school building, designed by Baily and Bassett, Architects, has been satisfactorily contracted for with a Virginia contractor, and work is progressing rapidly, so that it will be ready for use by the opening of the school year. The officers of the

Board are: Henry W. Comfort, President; Morris E. Leeds, Secretary; and J. Henry Scattergood, Treasurer.

There has come from the Secretary, William F. Nicholson, a list of fraternal delegates appointed by London Yearly Meeting at its recent session to the Five Years Meeting which opens October 18. These delegates are: J. Edward and Elspeth L. Hodgkin, he being a brother of Dr. Henry T. Hodgkin of China, but prominent in his own right in the work of English Quakerism; William B. and Anna E. Metheson, New Zealand Friends, at present on a visit to England; Harry T. Silcock, Secretary of the Friends Foreign Mission Association, who this year delivered the annual Swarthmore lecture at London Yearly Meeting; Amy E. Wallis; Howard A. and Elsie E. Diamond, active among English Young Friends; Thomas Ellis. Some of these Friends are already well known in America through previous visits, especially Harry T. Silcock and Howard A. Diamond. J. Edward Hodgkin recently visited the eastern fringe of American Quakerism.

In the Sunday edition of *The New York Times* for July 17, there appeared a first-page story announcing in some detail the political program of the New York Anti-Saloon League which is said to be making a strong drive for funds for the purpose of bringing about the defeat of Governor Smith for the Democratic presidential nomination and for punishing Republican members of the Assembly who proved disloyal to the cause of prohibition. What caught our attention particularly was the complimentary reference which *The Times* made to our Friend, S. Edgar Nicholson. In referring to the Anti-Saloon Campaign Committee which is to direct the movement, *The Times* says: "S. E. Nicholson, under whose leadership the fight on Senator Wadsworth was made, heads the new committee. He is an Associate Superintendent of the New York Anti-Saloon League, and for a long time was Secretary of the national body. He is an old-time Indiana politician, and is looked upon as the brains and chief political strategist of the New York League."

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Edward W. Towle, proprietor of Fair View Dairy Farm, Winslow, Maine, and a careful reader of *THE AMERICAN FRIEND*, invites our attention to an item appearing on the Horizon Page in issue of June 23 in which margarine in diet of growing boys is approved, and sends clipping from the *Jersey Bulletin and Dairy World* to show that only one side of the case in an agricultural controversy had been presented. For the information of parents who might feel justified in substituting the cheaper food believing it equally good, he would have us know that "while vegetable products may be used by adults in place of milk and fat without noticeable injury, extensive experiments have proved that milk products are absolutely essential for normal growth in children." Quoting the *Bulletin*: "Facts in the case are that a group of boys fed a basic diet plus oleomargarine did not grow tall faster than another group fed a basic diet without oleo in it, but the group of boys with butter in their basic diet grew more rapidly than either the oleo group or basic diet group." In all fairness we are glad to supply the facts as here presented and put in a good word for milk and butter in "the diet of growing boys."

In the Correspondence Section of *The Friend* (London), during recent issues the question of "Knitting in Business Meetings" has been considered by those who would tolerate and even justify the habit while others find good reason for the objection which has been made to it. An unrepentant knitter explains her position thus: "When all Friends learn to speak briefly and to the point, busy women, who have left urgent duties to attend business meetings, will feel less need of the above mechanical activity to assist their powers of concentration." An Elder had said: "It may be that to women the process of knitting is so automatic that they do not realize how disturbing to men it is, not only the perpetual motion of needles and fingers but also, the apparent engrossment of some members of the meeting in an occupation alien to the serious matters under consideration." Another writes: "Personally I should feel greatly embarrassed were I the speaker, to see and hear the movements of needlework going on before me." Still another, who is fond of knitting, yet "feels it to be a disturbance to the atmosphere of our united times of work and worship." Such a custom should be "tested not only by its value to a few persons, but by its use for all. As long as the privilege is used by a small minority it may be tolerated, but would it not be better to refrain from an occupation which cannot be indulged in by every member without detriment to the spirit of our meetings?" The weight of judgment thus

far expressed seems to be against this display in meetings for business of the feverish activities of the war-time period, while encouraging those who speak to business to be brief and keep to the point.

NEWS OF OUR MEETINGS

The Friends Church at Barclay, Kansas, held its Vacation Bible School this year from June 6 to 24. These three weeks spent in getting acquainted with God's word and memorizing many portions of his precious truths, was a most interesting and profitable time for teachers as well as students. The closing program which consisted of Bible drills, memory work, songs and dramatization of Bible stories, also a display of hand work done by the children made a most interesting evening, which the entire community seemed to appreciate and enjoy.

Henry D. Cox addressed the Seattle Monthly Meeting of Friends, June 30, at 8 P. M., his subject being "The Work of Friends on the Island of Cuba." At the close of the lecture an informal reception was given for F. E. Carter, his wife and son, H. Millard Jones and wife, and Robert H. and Lyra Dann. The Carters go to the pastorate at Winchester, Indiana, and the Joneses have just come to the Friends Meeting at Everett, Wash. Robert and Lyra Dann are graduate students in the University of Washington.

The Methodist and Friends Churches of Webster, Indiana, had an All-day meeting and Homecoming at the Friends Church, July 10. There was a Union Sunday-school in the morning and a meeting for worship with a message by Clinton M. Pearson of Williamsburg. At the noon hour, in the

churchyard beneath the old trees, tables were loaded with many good things. A large crowd was present, there being 150 or more in the afternoon when a splendid program of addresses and special music was given. One interesting feature was a short history of Webster given by Jehiel Bond, an aged resident minister.

Clinton M. Pearson who is now serving as pastor of the Williamsburg Friends Church has accepted an unanimous call to the pastorate of the Whitewater Friends Church at Tenth and North G Streets, Richmond, for the coming year beginning Sept. 1st. He will serve the meeting as full time pastor.

The second annual Daily Vacation Bible School, held at Amboy, Indiana, closed July 1. The enrollment was slightly larger than last year when it was 112, while this year it reached 125. Children from four years to twelve were accepted. The school was conducted for the most part by college young people, and a remarkable feature was that all the faculty were volunteers. The principal was Thelma Baldwin, Earlham, '26. Other colleges represented were, Muncie Normal, Indiana University, Purdue, Winona, Chicago. An exhibit and demonstration of work together with a program of worship was held on Sunday night when over 600 people were present. The money was quickly raised and plans have already been laid for another school next year.

Wabash Quarterly Meeting will be held at South Wabash at 10:30 a. m. Saturday, August 13, three weeks earlier than usual in order to precede Indiana Yearly Meeting and have annual reports ready for that occasion. Thomas Que Harrison, who

will visit meetings in Indiana during August under the auspices of the American Friends Service Committee, is expected to be present and speak on peace and goodwill.

Sand Creek Quarterly Meeting was held at the Sand Creek church near Azalia, Indiana, July 16-17. The pastor, John R. Walter, gave helpful messages Saturday morning and evening. Herman O. Miles, financial secretary of Earlham College was in attendance both days. The church was greatly favored in having Thomas Que Harrison give his Peace message on Sabbath morning which was received with much enthusiasm. In the afternoon he conducted an open forum and at night spoke at the union meeting of churches in the Columbus Methodist church.

The First Friends Church at New Castle, Indiana, observed Children's Day, June 26, when the children of the Sunday-school gave an unusually good program, the church being most beautifully decorated. The expression, "I never saw it look so beautiful," was frequently heard. Fifty-seven from this meeting attended the Young Friends Conference at Quaker Haven, July 1-4, being the largest delegation present. The Christian Endeavor had seven delegates at the World's C. E. Convention in Cleveland, Ohio, being the only representatives from the County. The evening service, July 17, was given over to reports from these conferences. The pulpit was decorated to represent a campfire, while the young people were seated about the "fire," sang pep songs, and several related activities of the conferences. The service was well planned and thoroughly enjoyed by all present.

New Garden Quarterly Meeting will be held at Fountain City, Indiana, August 13-14. The meeting on Ministry and Oversight will convene at nine o'clock and the Quarterly Meeting at ten Saturday morning when David M. Edwards, president of Earlham College will be present. Saturday night a temperance program will be given when the Bloomingdale Male Chorus will sing. Emory J. Rees will speak on Sunday morning and in the afternoon give a missionary address, the Male Chorus rendering special numbers at both services.

Passmore Elkinton of Philadelphia Yearly Meeting made his fourth visit to Newberg, Oregon, Friends, July 6, and his message of goodwill at the Monthly Meeting was much appreciated. After meeting, Friends were invited to the home of W. W. Silver for a reception in honor of the visitor. On Sunday following Oregon Yearly Meeting, John R. Cary of Baltimore spoke very acceptably at Friends Meeting here. He and Mrs. Cary tarried for several days and their presence was appreciated tremendously.

The Vacation Bible School at Goldsboro Meeting, N. C., closed on June 24 with a picnic supper in the evening at the new

Thank You!

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LAST YEAR

We Appreciate These Monthly Remittances

THE UNITED PROMOTION COMMITTEE

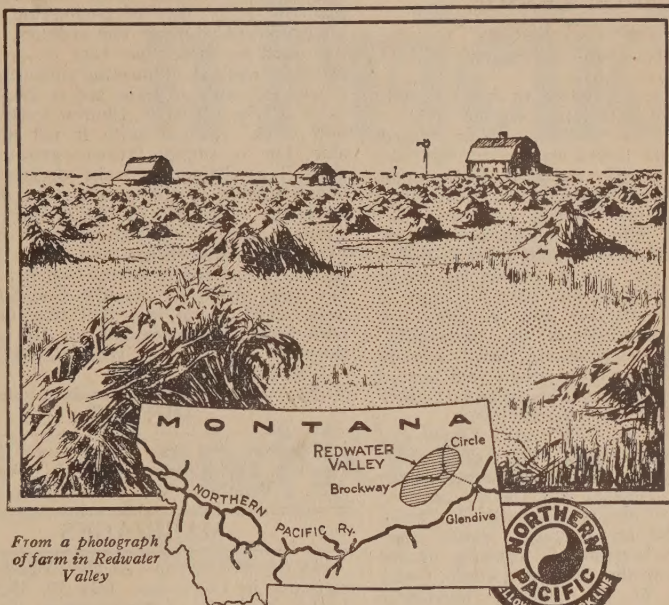
Country Club, attended by the school, their instructors and a number of the parents. The following Sunday, the morning hour for service was occupied by the boys and girls in demonstrating the work of the two weeks. Ella Outland, the manager, has been untiring in her efforts to instill the Bible truths and Christian living into the lives of those under her care and the church feels greatly indebted to her. The attendance was beyond expectation, and it is hoped that she may be able to direct the school again next year.

Tennyson and Alice Jay Lewis have consented to remain in Goldsboro, North Carolina, as pastors of the Friends Meeting for another year, after two years of faithful service. The meeting is very appreciative of their untiring efforts and their good help in building their new church.

New London Quarterly Meeting was held at Lynn, near Russiaville, Indiana, July 16-17. Jefferson Ford on Saturday morning made an earnest appeal to Friends to be faithful in our mission work, speaking from the text, "Ye shall receive power... and be witnesses," with special emphasis on witnessing. President Edwards spoke on present conditions at Earlham College. In the evening, Avis Turner gave an interesting report of the Young Friends Conference held at Danville. Sunday morning, Frank Stafford, who seventeen years ago left Lynn meeting to do pastoral work, was present and gave a helpful message. A stirring missionary address was given in the afternoon by William S. Kitch, pastor at New London, in which he urged response to the cry for help from India, China and other peoples who need Jesus Christ. There was a good attendance of young people at all the sessions of the Quarterly Meeting.

Scranton Quarterly Meeting of Friends held at Scranton, Iowa, July 9, was a time of helpfulness. Charles O. Whitely, Yearly Meeting Superintendent, was present and gave much helpful advice, if heeded. His message of the morning was particularly appreciated because of the encouragement to exercise of greater faith. Helpful advice during the business session also was given. The message on Sunday morning was along the line of neglect of the church under the theme: "I don't feel like it." Some fine points were expressed that if taken to heart and heeded must result in an awakening in the church to greater spiritual activity. A feature of the afternoon meeting was music furnished by The Friendly Eight, an orchestra composed of young folks of the Pleasant Ridge church and vicinity. Their first number was in the nature of a dedication to Charles E. Thomas and his wife, pastors at Pleasant Ridge, the occasion being their twelfth wedding anniversary and also Mrs. Thomas's birthday. Charles O. Whitely spoke very encouragingly to the young people as well as to the parents on keeping the confidence of their children. Much good ad-

MILLION ACRES OF RICH MONTANA LAND OPENED BY NEW RAILROAD



From a photograph of farm in Redwater Valley

Prices of Best Land only \$10 to \$20 an Acre

ONE million acres of rich, low priced land in the great Redwater Valley country of Southeastern Montana will be opened to farmers this year by a new branch line of the Northern Pacific Railway, running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres at prices ranging from only \$10 to \$20 an acre, with 20 years to pay. Taxes are extremely low. Special advantages are available to neighbors and colonies desiring to settle together.

Mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. Rapid develop-

ment will come with the new railroad. Markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

MAIL THIS COUPON TODAY!

J. M. Hughes, Land Com.
Northern Pacific Railway Co.,
St. Paul, Minn. Drawer 139

Without obligation on my part please send all information about Redwater Valley Country.

Name

Town

State

vice was contained in the message. In the evening, he gave another good message at the closing session.

AFTER SIXTY YEARS

Referring again to the celebration of the 60th anniversary of the marriage of George and Martha Holaday of Georgetown, Illinois, an account of which appeared in THE AMERICAN FRIEND recently, Georgetown meeting has another couple who have been married more than 60 years. Alfred and Lydia Lewis were married March 1, 1866,

near Georgetown and celebrated their 60th anniversary at their home in Georgetown, March 1st, 1926. Their children were home for the occasion and many relatives and friends were present to assist in the proper observance of that important occasion. Dr. M. S. Fletcher presided, while Judge William T. Henderson, Geo. H. Moore and others gave brief addresses appropriate to the occasion. All joined in congratulating the bride and groom of 60 years before. Alfred and Lydia Lewis have lived worthily through the years and have the highest

esteem and best wishes of a large circle of relatives and friends. Both have been members of Friends Church all their lives.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 7, 1927.

David Spares Saul: I Samuel 26:7-14, 17, 21.

Jonathan's reconciliation of his father to David did not last long. In but a short time Saul's jealous wrath was again aroused, and David was forced to flee for his life. David, however, was not alone in his exile, for there gathered about him gradually a band of likeminded spirits who were dissatisfied with Saul's inefficient government. So David came to have quite a band of followers. Saul, not content with having driven David away, pursued him with his army in an attempt to take his life, "as when one doth hunt a partridge in the mountains." While on this expedition, David secretly entered Saul's camp by night and spared Saul's life though taking his spear and water jug, as related in this week's lesson.

7. *David and Abishai came.* David and his companion slipped into Saul's camp under cover of darkness. The sentinels must have fallen asleep. Abishai was David's nephew, being the son of his sister Zeruiah. (I Chron. 2:13-16). *Saul lay sleeping.* Saul's army had formed a barricade by drawing up the baggage-carts in the form of a circle, somewhat similar to the circular barricades formed by our early Western pioneers when in danger of attack by the Indians. It is still the custom in Arabia to mark the chief's tent with an upright spear. Abner was Saul's cousin and chief captain.

8. Abishai seems to have been of a very ruthless nature. He tried to incite David to murder on other occasions, too. (II Sam. 16:9).

9. David refuses to slay Saul because he feels that Saul's position as "Jehovah's Anointed" gives him a peculiar sanctity, apart from any considerations of character.

10, 11. *Jehovah will smite him.* That is, Jehovah will punish him who puts forth his hand against Jehovah's anointed. David desists because he fears the punishment of Jehovah. *The spear... and the cruse.* David intends to use these as evidence of his reverence for Saul as Jehovah's anointed, by showing that he has refused to take Saul's life when he had an opportunity. The cruse was a bottle-shaped vessel, probably of metal, used on journeys for carrying drinking-water. In the parallel account of this same incident, as recorded in chapter 24, it is a piece of Saul's garment which David takes instead of spear and jug.

13, 14. David mounts a hill not far away and shouts, calling Abner by name. When he replies, David taunts him for his lax guard of the king, exhibiting the spear and jug which he took during Abner's slumber.

17. Saul recognizes the distant voice as David's, whereas Abner did not. David's answer to Saul is most loyal and reverent. In the intervening verses, 18-20, David pleads that he be allowed to return to his native land, where he can again worship Jehovah.

21. *I have sinned.* Saul again repents. His promises are strong enough, yet they do not last. David soon is forced to flee for his life again to the Philistines.

THE WAY OF LOVE AND GOODWILL

David spared Saul's life because he feared Jehovah. To David, God was a reality to be reckoned with, a personality and power with a consciousness of whom one may continually live. Abishai, on the contrary, had no such sense of God's will or presence. In fact Abishai seemed to act

upon his own barbaric impulses, which were tempered by little or no recognition of the Divine. Probably he thought David was queer, to have such scruples on such "mysterious" grounds. But the things of the spirit are always strange to those who do not experience them. How unreasonable to many is Jesus' way of conquering by love and goodwill. Loving our enemies, and doing good to those that hate us is not the ordinary method of meeting opponents. Yet it was the faith of Jesus and is the growing faith of the Christian Church today that it will work. Such a faith is not unreasonable, but is simply "reason grown courageous," as Principal Jacks declares. How unaccountable to the person who does not know the fellowship of God's spirit, is that strength and calm which is given in times of crises. These things, and others too, are real to the person to whom God is a reality. We need more of David's God-consciousness, which made him feel that God was with him, and determined his life and actions.

Lincoln, Virginia.

GEORGE A. SELLECK.

BIRTHS

HEALTON—To Ivan F. and Lura Haworth Heaton, Whittier, California, April 11, 1927, a daughter, Margaret Elizabeth.

MARRIAGES

MICHENER-BRAUER—At the Friends Meetinghouse in Oskaloosa, July 10, 1927, Guy LeRoy Michener of Truro, Iowa, and Frances Louise Brauer of Oskaloosa. Both are graduates of Penn College in the class of 1927 and will be teachers in the Truro schools the coming year. They are both from Quaker ancestry and are outstanding Christian leaders. Their marriage ceremony was largely after the custom of Friends.

THOMPSON-BOWLES—At the Friends Meetinghouse, West Branch, Iowa, June 30, 1927, Eunice A. Bowles and Peter H. Thompson.

DEATHS

EMERSON—At her home in Oskaloosa, Iowa, June 22, 1927, Eliza J. Emerson, aged 66 years. Converted in early life she united with Friends at Georgetown, Illinois, and continued in active membership with Friends

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

North Carolina—Guilford College, N. C., August 2. L. Lyndon Hobbs, Guilford College, N. C.

Wilmington—Wilmington, Ohio, August 16. C. Clayton Terrell, New Vienna, Ohio.

Western—Plainfield, Ind., August 23. Albert L. Copeland, Paoli, Ind.

Ohio—Damascus, Ohio, August 23. Ralph S. Coppock, 721 Wright, Alliance, Ohio. Indiana—Richmond, Ind., August 23. Arthur M. Charles, Richmond, Ind., R. R.

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

The American Friend

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except during a few years when place of residence made this impossible. She had a live interest in the activities of the church, particularly in Education and Missions and gave liberally to their support. Her husband, Millard F. Emerson, and son Fred W. survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kill-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

THE NICHOLSON PRESS



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